

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,

Received up to 16th August, 1870.

POLITICAL (DOMESTIC).

THE *Jalwa-i-Tír* of the 30th July thinks that women will never be properly educated, or their true position understood, unless the custom of not allowing them to inherit dignities and estates in the same manner as male descendants is done away with.

He condemns severely the custom of adopting a stranger in place of the females of one's own family to continue the title of Rájá or Nawab, which is universal in Native states.

Until females are looked upon as capable of becoming enlightened and careful rulers, what hope is there that any efforts will be made to develop their abilities?

The *Márwár Gazette* of the 1st August invites the attention of the Government of Jodhpore to the need of the establishment of a telegraph line through that territory. The capital of the state is a place of much trade and importance, and has large mercantile dealings with Calcutta and Bombay; it should not be without so essential a requisite for its prosperity.

The *Oudh Akhbár* of the 2nd August has an article upon the savings banks which it is proposed to establish in different parts of India. Unquestionably the means thus afforded by Government for a safe and certain investment of what can be spared from the necessities of daily life ought to command general appreciation. But such is the unfortunate ignorance

of the Natives of India, that the very fact that these banks are started by Government is in itself sufficient to make them regarded with suspicion and distrust. Generally, it may be said that the bulk of the people completely misconstrue the intentions of Government. They cannot profit by the declarations and information set forth in the *Gazette* and other Government papers; for not a tenth of a tithe of them can read, and those that can have no taste for such reading as Government affords them, and take no pains to understand it. The Government officials with whom they are brought into contact are either Europeans, who regard them as mere brute beasts, and disdain to waste any of their valuable time in explaining to them the intentions of our benevolent Government: or Hindustanis, who are either too lazy or too ignorant, or disinclined to commit themselves to an opinion, or too exclusive to associate with the common herd, or too busy to have leisure for making known what they really think. And the common people have no education of their own which could lead them to appreciate the purposes of Government. Until, therefore, it is explained to the people what the intention of founding these banks is, there is no hope that they will depart from their ancestral custom.

Another obstacle to the success of the project is the practice, universal in India, of spending large sums upon the maintenance, not only of one's own immediate relations, but of a whole troop of kinsmen and dependents. In no country are social obligations stronger: men think themselves bound to help their friends and neighbours on every possible occasion, and the chief part of their display, in proportion to their wealth, is for the use and enjoyment of others than themselves. What can be spared from these manifold claims they bury in the ground, and keep its amount carefully secret. It is true that the pressure of these customs is in these days becoming less; but even now a man will hardly be found to say boldly that he cannot afford to help a relative or a neighbour, or that others have no right to what he has earned by his own labour;

he will rather give some small sum, and leave it to be understood that he is too poor to afford more. If his savings were deposited in the Government banks, this resource would be cut off; for he could no longer plead poverty when the amount of his means was accurately known.

These motives affect rich and poor alike. But the poor have also another in the dread lest, if they become known as men in comfortable circumstances, they may be stripped by the more powerful of all that they have. You will often see a man affecting poverty, and burdening himself with debt and the payment of heavy interest, for no other object than that he may conceal his real means.

However stupid and ignorant these notions may be, they are universal among the rural population; and until they can be dispelled there is no hope of the savings banks succeeding. To this end a simple statement of the advantages afforded by the plan should be drawn up, in a style suited to the comprehension of villagers; and district officers, English and Native, should exert themselves in enlightening the ignorant people they are sent to rule over as to the real intentions and wishes of Government.

A correspondent of the same paper strongly advocates a reform in the Council of the Governor-General for passing laws and regulations. He is of opinion that the Nawabs and Rájás who are now selected as members are useless for consultative purposes; that they are there merely for form's sake, and to give a show of justice and consideration for the feelings of the people to the proceedings of the Council, while they are immediately silenced by the European members whenever they make any enquiry or remark. Furthermore, they have no concern with the Natives of British India; the taxes freely imposed on these, do not affect their territories. The only possible use they can be of in the deliberations is in matters affecting the Foreign Department.

Whenever a select committee is appointed for the purpose of reporting upon proposed acts, the writer thinks there should be associated with it a Native uncovenanted Government servant of ability and intelligence, chosen by the agricultural classes to represent them : a member of the zemindar class, selected with reference to his good repute for learning and ability in the management of his estates : a wealthy merchant of known integrity and honesty : and a representative of the Native states, who should plead the cause of the noble families of the country. If such a committee were constituted, something better might be hoped for than a barren assent to principles which are not understood. The Governor-General would be informed of the true feeling of the country ; and public indignation, such as has been aroused generally by the income-tax and similar measures, would be appeased.

The same paper blames the Municipal Committee of Lucknow for neglecting the cleanliness of the roads leading to Makhmúl Ganj and Ganesh Ganj, which are said to be scarcely passable in the present rainy weather.

The *Rajpútána Social Science Congress* of the 5th August is informed by a Cawnpore correspondent that a party of *Agarwál Baniyas*, who had come to that city from Farrukhabad, with their women and children, to take part in the mourning-rites of a deceased relation, when returning homewards in a *dák-gárí*, were wounded by a band of robbers and plundered of their property. The earrings of the children were ruthlessly torn from their ears, and the women, too, were slightly wounded. The police are reported to have tried for fifteen days to trace the robbers, but without success.

A correspondent of the *Urdu Delhi Gazette* of the 6th August, writing from Jubbulpore, invites attention to the evil practice which the cowherds of that place are said to have adopted of feeding their cows and buffaloes on the leavings of grass bought from the artillery and cavalry stables ; in consequence of which the milk given by those animals is unwholesome and injurious

in its effects. It is added, that the present unhealthy condition of the children at that place may probably be due to this circumstance.

The writer asks the doctors of Jubbulpore to direct their attention to the evil, and points out to them that the cowherds are punishable under Sections 272 and 273 of the Indian Penal Code.

The *Oudh Akhbár* of the 9th August suggests the following reforms and additions in the existing railway arrangements:—

(1) The railway *employés*, from the station-masters and ticket-distributors to the peons, should all be men of integrity and obliging demeanour. In particular, the railway chuprasies and police are, for the most part, rude and uncivil. It would be better to increase their pay to Rs. 8, and secure thereby a better class of men.

(2) To prevent the great noise and confusion that now take place at the time the tickets are distributed, as also to save passengers trouble and delay in procuring them, the railway authorities would do well to sell their tickets to shop-keepers and contractors, just as postage-stamps are sold; care being taken at the time the passengers get into the carriages to mark the tickets in some way so as to make them unfit for being used a second time. Also, the tickets should be issued once or twice in a week, those not disposed of by the purchasers by the time of the issue of a fresh supply to be held cancelled. This plan will bring in more profit to the railway company than is gained under the existing arrangements.

(3) At every station it should be made known to passengers how long the train will stop there.

(4) When it is time for passengers to get out, they should be allowed to do so at once, not detained in their carriages for as long a time as it takes the train to run 20 miles.

(5) A new class should be established between the second and third, the fare of which should be a little in excess of that

for the third, but not twice or thrice as much. This plan will remove the complaint now so common that the noble and the mean have to sit in the same carriage—an arrangement no less offensive to the former than it is troublesome to the latter.

(6) The carriages should be separated, so that the occupants of one may not be able to see into the other.

(7) Better arrangements for necessities should be made, especially in the carriages set apart for females and children.

The following points are also worthy of notice, *viz.*:—That the carriages for English and Hindustani passengers should always be separate; one should not be allowed to travel in the carriage set apart for the other: and secondly, the prescribed number of passengers for each carriage should be adhered to, and the carriage not crowded with double the number as at present often happens.

A correspondent of the same paper invites the attention of the Municipal Committee of Burhanpore to the counterfeit gold-thread which has begun to be employed in the manufacture of the different articles of dress for which that city is so famous, and which are exported from it in large quantities; and asks them to take steps for putting a stop to the unfair practice.

EDUCATIONAL.

A correspondent of the *Dabdaba-i-Sikandari* of the 1st August, writing from Sealkote, notices the great progress of female education there. It is stated that ninety female schools are at work in the city and district, besides a normal school in the city. The number of girls attending these schools is 1,385. The normal school is specially praised for the proficiency of its pupils in learning, and skill in needle-work.

The *Mufid-ul-Anám* of the 4th August reports that the gentlemen of Jullunder have raised a subscription, to be devoted to Oriental scholarships, to be assigned to the students of the school there.

The *Rohilkhund Akhbár* of the 6th August praises the Nawab of Jonágarh for the active interest taken by him in the education of his subjects. It is stated that there are thirty-one schools in the principality, imparting instruction in Gujrátí and other Oriental languages to about 2,500 boys and girls. There is also an English and Oriental school, founded in the name of the prince and heir-apparent. The cost of maintenance of all these schools is Rs. 13,000 annually, and is defrayed entirely by the State.

There are, besides, forty indigenous schools in the territory, giving instruction to hundreds of children; while, under the auspices of the present Minister of the State, seventeen more have been opened, besides two others, one English and the other Oriental.

MISCELLANEOUS.

The *Dabdaba-i-Sikandarí* of the 1st August notices with pleasure the conferment by Her Majesty the Queen of the title of Knight Grand Commander of the most Exalted Order of the Star of India on His Highness the Mahárája of Patyala, and remarks that among Native chiefs the late Nawab of Rampore was the first on whom this title was conferred, and that the Mahárája is the only person after him who has received the distinction.

The following Vernacular newspapers have been examined in this report, viz. :—

No.	NAME.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.
			1870.		1870.
1	<i>Najm-ul-Akhhár,</i> ...	Meerut, ...	July	20th	Augt. 11th
2	<i>Dabdaba-i-Sikandarí,</i> ...	Rampore, ...	"	25th	" 10th
3	<i>Najm-ul-Akhhár,</i> ...	Meerut, ...	"	27th	" 11th
4	<i>Benares Akhhár,</i> ...	Benares, ...	"	28th	" 11th
5	<i>Jalwa-i-Túr,</i> ...	Meerut, ...	"	30th	" 10th
6	<i>Vidyá Vilás,</i> ...	Jammu, ...	"	30th	" 12th
7	<i>Jagat Samákhár,</i> ...	Meerut, ...	Augt.	1st	" 11th
8	<i>Márwár Gazette,</i> ...	Jodhpore, ...	"	1st	" 11th
9	<i>Urdu Akhhár,</i> ...	Delhi, ...	"	1st	" 11th
10	<i>Matla-i-Núr,</i> ...	Cawnpore, ...	"	1st	" 13th
11	<i>Rifáh-i-Khaláiq,</i> ...	Shahjehanpore, ...	"	1st	" 15th
12	<i>Dabdaba-i-Sikandarí,</i> ...	Rampore, ...	"	1st	" 16th
13	<i>Oudh Akhhár,</i> ...	Lucknow, ...	"	2nd	" 10th
14	<i>Najm-ul-Akhhár</i> ...	Meerut, ...	"	3rd	" 13th
15	<i>Málwa Akhhár,</i> ...	Indore, ...	"	3rd	" 15th
16	<i>Naiyir-i-Akbar,</i> ...	Bijnour, ...	"	4th	" 10th
17	<i>Benares Akhhár,</i> ...	Benares, ...	"	4th	" 11th
18	<i>Mufid-ul-Anám</i> ...	Futtehgurh, ...	"	4th	" 11th
19	<i>Akhhár-i-Alam,</i> ...	Meerut, ...	"	4th	" 11th
20	<i>Majma-ul-Bahrain,</i> ...	Ludhiana, ...	"	4th	" 11th
21	<i>Lawrence Gazette,</i> ...	Meerut, ...	"	5th	" 10th
22	<i>Rajputána Social Science Congress,</i> ...	{ Jaipore, ...	"	5th	" 11th
23	<i>Urdu Delhi Gazette,</i> ...	Agra, ...	"	6th	" 10th
24	<i>Meerut Gazette,</i> ...	Meerut, ...	"	6th	" 11th
25	<i>Panjábt Akhhár,</i> ...	Lahore, ...	"	6th	" 11th
26	<i>Anjuman-i-Hind,</i> ...	Lucknow, ...	"	6th	" 11th
27	<i>Rohilkhund Akhhár,</i> ...	Muradabad, ...	"	6th	" 13th
28	<i>Kárnámah,</i> ...	Lucknow, ...	"	8th	" 13th
29	<i>Urdu Akhhár,</i> ...	Delhi, ...	"	8th	" 16th
30	<i>Nasím-i-Jaunpore,</i> ...	Jaunpore, ...	"	9th	" 13th
31	<i>Oudh Akhhár,</i> ...	Lucknow, ...	"	9th	" 15th
32	<i>Agra Akhhár,</i> ...	Agra, ...	"	10th	" 15th
33	<i>Akmal-ul-Akhhár,</i> ...	Delhi, ...	"	10th	" 15th
34	<i>Allygurh Institute Gazette,</i> ...	Allygurh, ...	"	12th	" 15th
35	<i>Lawrence Gazette,</i> ...	Meerut, ...	"	12th	" 16th
36	<i>Urdu Delhi Gazette,</i> ...	Agra, ...	"	13th	" 16th
37	<i>Khair Khwáh-i-Panjáb,</i> ...	Gujaranwalla, ...	{ " 1st & 2nd weeks.		" 15th
38	<i>Gyán Pradáyant Patriká,</i> ...	Said Mitthá, ...	No.	5th	" 16th
39	<i>Ditto ditto,</i> ...	Ditto, ...	"	6th	" 16th

ALLAHABAD :
The 23rd August, 1870.

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